1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

who were with them, and delivered to them two others. But the Fox refused to be satisfied unless they also delivered to them four of their own number. This proposal the Winnebago considered an insult, and the siege was resumed. After the fighting had continued for about six weeks, Capt. Marin with five Frenchmen and thirty-four Menominee, came to the assistance of the besieged. When the treachery of the Winnebago in giving up several of their comrades to the Fox became known to the Menominee it required all Marin's powers of persuasion to prevent their deserting from his small command and leaving the besieged to their fate. After four days of fighting with the relief party under Marin it was discovered that the Fox had raised the siege by decamping in the night. Thus were the Winnebago, who had in the meantime been reduced by famine to the eating of boiled bear skins, delivered from the enemy. Marin's force thereupon retired, the Winnebago accompanying him to Green Bay, "where they established themselves in a fort."

For a more detailed account of the same events see Wisconsin Historical Collections, Vol. XVII, 88–100. The Winnebago have preserved a clear recollection of these stirring events in the semi-historical tale known as *Tcap'o'sgaga*.

THE TALE OF TCAP'O'SGAGA[1]

In the early days of their existence the Winnebago were a successful people. They all fasted and were blessed by the spirits. It is for that reason that they were powerful and were called *Hotcangara*.

At one time a Fox Indian, whose nation was about to be destroyed by its enemies, came to these much-feared Winnebago and said, "Brothers, I have come to you for aid."

The Winnebago lived on one side of the lake[2] and the Fox on the other and (because of the appeal) the former made friends of the latter, it is said, and the chiefs presented the pipe to one another. When chiefs exchange pipes with one another a very sacred bond is established. Thus many Winnebago and Foxes became friends, and Winnebago men married Fox women and Fox men married Winnebago women.

There was once a very famous warrior among the Winnebago whose crops were molested by the Foxes. *Tcap'o'sgaga's wife*[3] thereupon said to him, "Why don't you take them (the marauders) to task?" Then *Tcap'o'sgaga* went to the Foxes and said, "Boys, all the watermelons are yours when they are ripe, if you desire to eat them." "All right," they answered.

On the morning after the second night *Tcap'o'sgaga's* wife woke up very early and went out to inspect the crops. Again they had been disturbed, so she immediately went back exclaiming, "How terrible! The largest and best of *Tcap'o'sgaga's* crops have been

[1] This has also been published by me with the accompanying Winnebago text in the Proceedings of the Wisconsin Historical Society, 1914, pp. 192–207, Madison, 1915.

[2] Probably at the junction of the Fox River with Lake Winnebago.

[3] This name means White-fire cat.

8:Lurie E-5 (1945-1950)1953 NP12 Winnebago NP12

838 the formal role of berdache for men was observed within the memory of people born since 1885, at least in Wisconsin. Of particular interest is the fact that the Winnebago utilized the same characteristics of dress and behavior for two entirely different purposes. In the case of a true berdache, the person held an [554] honored and respected position in the society, while a man who was forced to take on a female role without benefit of a blessing by the moon was disgraced and dishonored.

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9: Morgan E-5 (1859) 1959 NP12 Winnebago NP12

115 97. Joseph Williams, born in Pennsylvania in 1801, served as associate justice in Iowa Territory and state. In 1857 he was appointed associate justice of Kansas Territory by President Buchanan; he served until 1861. He made his home in Ft. Scott; died in 1870. For an account of some of Williams' activities in Kansas in the fall of 1859 and 1860, see *Collections of the Kansas State Historical Society, 1915–18*, XIV, 205–6, 230; *Transactions of the Kansas State Historical Society, 1901–02*, VII, 402.

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796 575 98. This is probably one of the earliest accounts of the Winnebago Medicine Dance, performed by a secret society in summer only. Its purpose is to prolong life and to cultivate certain nonmartial virtues. The Winnebago Medicine Dance is closely related to the Algonquian Midéwiwin, to the Dakota "Mystery Dance," and to the Omaha "Pebble Ceremony." See "The Ritual and Significance of the Winnebago Medicine Dance," *Journal of American Folk-Lore*, XXIV (1911): 149–208, and *The Winnebago Tribe* (Bureau of American Ethnology, 37th Annual Report, 1923), both by Dr. Paul Radin; see also "Winnebago," in *Handbook of American Indians*, edited by Hodge.

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